

A N  
A N S W E R  
T O T H E  
A P P E A L *by 1200 119*

To serious and candid  
Professors of Christianity.

Extracted from several  
Epistles to a YOUNG LADY.

C O N T A I N I N G  
A plenary Refutation of all the Books  
that ever were or ever will be wrote  
on that Subject.

By a BELIEVER of the GOSPEL.

There shall be false Teachers among ye, who will bring in  
damnable Heresies, even denying the Lord that bought  
them. 2 PETER, ii. 1.

Who trample under foot the Son of God, and count the  
Blood of the Covenant an unholy Thing. HEB. x. 29.

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DEAR MISS,

I SHALL never venture to question the propriety of your commands, and therefore chearfully submit to the task you have been pleased to impose; and heartily wish I had a more formidable antagonist to deal with. One approving smile from my dear Molly, will amply compensate a few hours labor.

I am convinced that you have too much good sense to receive any impressions from such flimsy arguments, calculated by specious glare to catch the vacant eye of fools, and make the thoughtless stare. Some people care not for the fatigue of thinking; and this Appeal is extremely well calculated for the meridian of such intellects as are not overburthened with the multiplicity or precision of their ideas.

The title,—“An Appeal to the serious and candid professors of Christianity,”—a tacit acknowledgment of his scanty expectation to proselyte *real* Christians: they

they think too much; his springes are for woodcocks, mere nominal Christians, like St. James's Dipfucos, (there's a little bit of Greek for you) who are constantly wavering and blundering about a meaning.

By a *lover* of the Gospel.—So said apostle, just mentioned, informs us, that the black gentry in the infernal regions are staunch believers.

The advertisement in the second page is a modest request to wiseacres, to be as malicious against Jesus Christ as he wishes them to be.

He begins with,—“ My Christian brethren ; ”—which puts me in mind of that part of the burial service pronounced by the truly venerable clergy of the established church, when they commit to the dust the body of an atheist, miser, rogue, or cuckold, with the title of their dearly beloved *brother*, and take their leave of him in sure and certain hope.

You will not expect that I should point out *all* the nonsensical and absurd passages in that treatise, which carry their own ridicule with them, and are so easily discernible by a person of your nice taste ; a few of them I shall make bold to set in their proper light. There is some pleasure in tracing the mistakes of an author, who, though warped by prejudice, writes good sense, producing strong and nervous arguments in defence of erroneous notions ; but nonsense is like a tangled skein, breaking into so many useless pieces in the untwisting, that one's patience is tired, and a great deal of trouble must be thrown away to very little purpose.

The unmasked plan of this elaborate work is to degrade the character of Jesus Christ, to pourtray him in a ridiculous light, to represent him as a wrong-headed, impious, false, foolish, and infamous journeyman carpenter, or (to use his own elegant and expressive terms) as a mere man, like yourselves, or any other Jew, as I shall clearly evince to you, before I have done with him. Such is this miserable hash of second-hand deistical viands ! I did once think of exciting your mirth at the expence of this performance ;

but



but I feel too much for its unfortunate author. I cannot persuade myself to believe that our Savior has justly exasperated our author, by any intentional injury, to deserve such illiberal returns of rancor and acrimony. I wonder not that he treats the apostle Paul with indignity, because said apostle was so unlucky as to differ from him in opinion; but in the impetuous fury of his malice against the Son of God, he has not spared the Father: for he looks on the Almighty's terms as extremely reprehensible, when he commanded all the angels of God to worship this Jew, and that all men should honor the Son, *even as they honor the Father*.

Like an unhappy wretch in the iliac passion, whose convulsed bowels force out excrementitious matter by the mouth, he foams out such foetid stuff against the Redeemer, with such impotent rage, and uncouth resentment, as at first extorted a smile: I could not help it, he gave me so just an occasion; but at the same time I felt a spontaneous tear trickle down my cheek. It is not in nature, says the poet, not to scorn a fool; but the delirious ravings of a maniac claim our compassion.

At your command I did read the first paragraph with invincible gravity. On perusal of the second, all power of muscular retention was defeated.—“If by the blessing of God upon our common endeavors to lead and be led into *all* truth, I shall be so *happy* as to bring ye to *entertain the same views of things with myself*, we shall rejoice together.”—If he means any thing by the blessing of God, it is a modest expectation that the Almighty should work a miracle to make people think like himself; as the ignorant practitioner tells his patient, that the medicines prescribed, by the blessing of God, will remove his disorder: and *that*, indeed, is all he has for it; yet surely, Miss, a piece of bread and butter would perform the same feat, with the same miraculous interposition. You will say the unskilful leech has no right to expect a miracle to screen his ignorance and folly; and,

and, in my humble opinion, the author has not a whit better claim on the Supreme Being. If he means the common concurrence of Divine Providence in the ordinary course of things, he will find no such obliging interference from that as to blunt the thinking powers of all his readers, that they may *entertain the same views of things with himself.*

Delicious Self-consequence!—thou comfortable sweetener of all the enjoyments of this transitory life! When a man suspects he is wrong, how delighted is he to meet with some of the worshipful fraternity of the same species to which he has the honor to belong, who *entertain the same views of things with himself.*

By *rejoicing together*, I confess myself at a loss to form any conjecture at his meaning: it is a passage perfectly incomprehensible.

In his first chapter he treats his reader as the dancing-master does his female pupil—Hold up your head, Miss, tal al deral; turn out your toes, Miss, tal al deral. There's a pretty lady!—and chucks her under the chin.

Judgment, my dear Molly, consists in the proper separation of our ideas, and discriminating, with accuracy and precision, between those of apparent similitude: it is, indeed, a faculty of which nature has been exceeding parsimonious to our author, or he could not have made so coarse and foolish a comparison as that of transubstantiation with the existence of a Deity; an object of our senses with what is not even an object of reason: for no human intellect can conceive of a being without beginning, or simple and undivided, yet omnipresent.

This author argues in a most unfair manner: he attempts to cajole his reader by smooth speeches, jumbles his ideas together, instead of dividing them by judgment, and endeavors to inveigle the ignorant and unthinking, by a few sugar-plums, *to entertain the same views of things with himself.* Such procedure must appear intolerably offensive to men of sense; but they

they are not the sort of folks the Doctor seems desirous of having much to do with.

Esteem reason as highly as you please, and be thankful for the capacity of its exertion ; but never go beyond its tether, lest you babble as sillily as this writer. I am not behind-hand with him in regard to the deference due to reason, or in the love of candor : for I solemnly declare, were a society formed professedly for the sole purpose of worshipping the devil, so far from being persecuted, or that others have a right to give them any molestation in their diabolical meetings, I think from the bottom of my heart they ought to be tolerated.

The free use of reason is not only allowable, but extremely commendable, so long as it deviates not from its proper walk ; when it runs riot, it demands that pity which sensible people must feel for a Bedlamite, or our author. Were *it* to insist on a perfect knowledge of the manner in which a single spire of grass grows, e'er it would believe the proposition, that there is such a thing as grass, you would smile, or shake your head at its unfortunate owner. The growth of every seed insults our reason ; nor am I capable of comprehending how that motion is conveyed which guides my pen. No wonder then that the essence of a self-existent Being is somewhat perplexing to understand or account for. Let us learn humility from the pious and royal Psalmist :—" Lord, my heart is not haughty, nor my eyes lofty, neither do I exercise myself in great matters, or in things too high for me. My soul is even as a weaned child."

The right use of reason cannot be too warmly recommended. Reason convinces us, that many things are to be believed which we cannot account for. To explain or understand a mystery, is a contradiction in terms ; yet every Christian believes that great is the mystery of godliness God manifested in the flesh.

At the close of the first chapter he says, " Do not think that by recommending the use of reason I am about to decry the Scriptures."—This puts me in mind of a gentleman who paid a visit to a nobleman,  
when



when a little favourite dog of his lordship's ran and hit him by the leg. "Don't be alarmed, sir," says my lord, "my dog never bites." The visitor, by a blow with his cane, laid the peevish animal dead at his feet. "Don't be offended, my lord," says he, "I never strike dogs." It is a curious piece of effrontery for a man to pretend a regard to the sacred writings, while he attempts to eradicate the basis on which they are founded.

The subject of his second chapter is the power of man to do the will of God. This is, indeed, an intricate one, to which our author's abilities are by no means adequate. If you should ever think fit to honor me with your commands to write an answer to any other book, for Heaven's sake, Miss, let it be one that has a little common sense in it. This author seems to blunder from perverseness, yet, like the Irishman in the play, as naturally as though he did it on purpose. But of the many instances of incorrigible stupidity in this chapter, I shall only select the following, where he has introduced passages from Scripture, which make as much against him as the arguments used by Swift's coquet,

Who proves herself a Tory plain  
From principles the Whigs maintain;  
Or to defend the Whiggish cause,  
Her topics from the Tories draws.

To prove the validity and extensiveness of the power of man to do the will of God, he quotes, with a little twisting, according to custom, what I will transcribe fairly.—"All the imaginations of man's heart are only evil, and that continually—We are not sufficient of ourselves to do a good action, or think a good thought—All our sufficiency is of God."—Which last, by the way, he frankly acknowledges, after all, he believes may and must be the case.

Poor thing! he must bid at wit too; as it owes him a shame, he had better keep out of its way. He has just as good a relish for it as a sick horse has for a boiled chicken. His wit is something like a sneeze, which seems just coming, yet never comes. He is  
not



not mighty happy at familiar allusions, witness that of the honest man's house on fire, with his children peeping out of the window, while old Square-toes pockets the key, and with wonderful phlegm bids them to come out at the door. Such a similitude might force a horse-laugh from Heraclitus; but what must every reasonable creature think of such a comparison to his Creator? As a man I love this author, though I never saw him; as a wrong-headed one, whose talents at composition are truly despicable, I most sincerely pity him; his doctrinal notions I cannot express sufficient indignation against, the true Christian will *feel* it to be impossible. His writings are not badly calculated to seduce the majority of his readers: for no two substances in nature so strongly and reciprocally attract each other as a fool's head and nonsense.

I am afraid to proceed in the discussion of this piece. I tremble for you, my dear girl, lest I should excite some passion in your bosom less amiable than that of pity. Suffer me then to take leave of this author and his low buffoonery, without farther strictures on this or the two next equally contemptible chapters, on original sin and election; in the first of which he acknowledges that we *suffer* by the sin of Adam, but are nothing the worse for it (N. B. This work was designed for the perusal of Hibernians); and in the second asserts, that the tender mercies of the Deity are cruelty; very obligingly and cavalierly dictates to God Almighty how he ought to have acted, and if he has not behaved in said manner (which he seems grievously to suspect) most frumpishly declares he will not be necessary to the production of any more children; for he must then look on the Supreme Being in such a light *as no man would choose that he himself should appear in*. I say, leaving him for the present, I will represent these doctrines to you as they really are, as far as reason, scripture, and sound philosophy combined, will help us to the disclosure of them.—*Hiatus valde descendus*—(Three epistles are here omitted, on account of their length.)

The

The doctrines of original sin and election have been assented to by the greatest and wisest of our fellow-creatures; there could have been no harm in it, therefore, if this author had treated them with some degree of decency, unless he knew what might be said in their defence, could rally with a better grace, or play the buffoon with more propriety.

I shall now lay before you the prodigious arguments and nervous reasoning against the divinity of Christ, offered by this his determined and implacable reverend enemy. I have already removed his most formidable objection, which once sapped, the whole tremendous superstructure must fall to pieces: for this prop, like the toes of Nebuchadnezzar's image, is an heterogeneous mixture of iron and clay. Here we have it trumped up again in this extraordinary chapter—"For these *absurd* and *impious* doctrines (as he is modestly pleased to stile the divinity and atonement of Christ) can no more be believed, *if not explained*, than a proposition in an unknown tongue."—I have before proved, that in the common affairs of life we believe many things totally unexplicable; and if our author will give no credit to the existence of vegetables or animals, I cannot help it: yet were an explanation demanded from him how he is nourished by bread, I fear his account of that familiar process would be somewhat lame, and perhaps not less devoid of incongruities or self contradictions than the rest of his writings. Unluckily for him, these *impious* and *absurd* opinions were maintained by Christ and his apostles, the primitive Christians, the fathers, and the wisest men the earth ever bore; if you and I err, it is with great and good company. That a Deity exists, is a proposition, I humbly presume, that requires our assent; yet to say, "That if not explained, it has no stronger a claim to our faith than a proposition in an unknown tongue," is what would scarce be thought necessary by a genius less acute and penetrating than that of our profound author.

When a man of integrity relates facts of which he has a perfect knowledge, we believe him on his word.

Shall

Shall we hesitate at believing God on his word? Here rests the argument—Has God revealed this, or no? If the divinity of Christ is taught in the divine oracles, it as justly demands our assent as the existence of a Deity, though the holy penmen have made no attempt to *explain* either. It were sufficient to satisfy any reasonable considerate person of *this*, to peruse with what solemnity the apostle John closes his first epistle. “*This* (or as it ought to be translated) *He* is the *true* God. There is one only ever-living and *true* God.” The same person assures us, “That the Word was ever with God, and that the Word is God;” and, lest we might mistake his meaning, adds, that “this Word was made flesh, and dwelt among us.”

Christ is called Emanuel, God with us—God manifest in the flesh—the ALMIGHTY—the *only* wise God—God over all—the brightness of his Father’s glory, and express image of his person—the mighty God and everlasting Father—To the Son God saith, “Thy throne, O God, is for ever and ever.”—In him are hid all the treasures of wisdom and knowledge—In him dwelleth all the fulness of the Godhead bodily—One with the Father—He that hath seen him hath seen the Father—All that the Father hath is mine—Being in the form of God, he thought it no robbery to be *equal* with God.—Can any dispassionate person seriously read and maturely weigh the above scriptural passages, and reconcile them with the belief of Christ’s being no more than a mere man? The faith of such an one must be sufficiently ductile to envelope transubstantiation, if a fat benefice were annexed to it. In this fifth chapter, which is a horrible compound of misquotations, blasphemy, and nonsense, he declares, that Christ was far from thinking such an impious robbery as that of being *equal* with God. St. Paul’s opinion and the doctor’s are diametrically opposite. The last quoted passage has always been a choke-pear to Socinians, and no little pains have been taken to twist and screw and torture it to some other meaning, but to no purpose; the words will bear no other



other construction, nor the context any other sense, if there is the least meaning in language. Our doctor has, with amazing sagacity, made a most important discovery, which, considering the mediocrity of his genius, reflects the highest honor on him. It is this; that the apostle means *no* when he says *yes*; and though he has expressed himself as strongly as possible to the contrary, yet he intended to affirm that Christ did *not* think the robbery; that is to say, after many doubts and fluctuations in his own mind, he at length came to this conclusion, that he thought he might be wrong in looking upon himself to be *equal* with God. Supposing the words would bear this curious gloss (which is not true) what pretty stuff must the apostle talk! He is giving an instance of the humility of Christ; and a most wonderful one it would be, to say that he was not such a proud, arrogant, wrong-headed man, as to think himself *equal* with God. Would not any man, even our author, who assures us he regards himself as on a level with Jesus Christ, if he were to offer such a proof of his own humility, be treated with the utmost and justest derision? Was Paul so merrily disposed when he wrote this, as to be framing conundrums for such wise heads as this doctor's to crack?

To his prophane sneer at the beginning of this chapter, I shall only oppose the subsequent text;—  
“The church of *God*, which *he* hath purchased with  
“his own blood.”

He will have it to be a popish doctrine, and it seems 'twas the mystery of iniquity that hath exalted *a man into a God, a creature into a Creator*. Better words, doctor, do not lash all the writers of scripture in so unmerciful a manner. The apostles John and Paul confidently assert, that Jesus Christ *created* all things in heaven and earth; and, to preclude all possible cavil, add, that without him was nothing made that was made. If he is a creature, he must then have made himself: if not, according to the account of the aforesaid apostles, he must be the self-existent Being. This is another reason which inclines me to  
think



think that our Savior is a being somewhat superior to any other Jew, or even to the doctor himself: for I cannot satisfy myself that if said doctor had created all things, matters would have been quite so well arranged as they are at present. I should rather doubt whether that man is mighty conversant with the sacred writings, who can so deliberately and peremptorily pronounce, that Christ is no more than a *mere man, like ourselves, or any other Jew.*

Not to dabble any longer in so filthy and noisome a jakes as is this fifth chapter of our author, I shall now state this doctrine as revealed, and then answer all objections that ever were or can be made to it.

If the peculiar titles of the Supreme Being are ascribed to Jesus Christ; if he is declared to be possessed of the unalienable prerogatives, and of all the incommunicable attributes of the Deity, we may certainly address him with equal safety, irreprehensibility, and propriety, as the apostle Thomas did, when he exclaimed, *My Lord! and my God!*

The two particular titles which God will not give unto another are, JEHOVAH, the ALL-POWERFUL, and I AM, the SELF-EXISTENT. The first was not used by any but the high-priest, and by him but once a year, when he entered into the holy of holies. This unutterable tetragrammaton, as the Jews termed it, is ascribed to Christ in an infinite number of places, particularly in the book of Psalms. The other unappropriable title Christ applies to himself.—“ Before Abraham was I AM. Then took they up stones to stone him;”—which they had done before, on his saying, “ I and my Father are one.” When he inquired the reason of such unkind treatment, they replied, “ Because thou being a man, makest thyself *equal with God.*” Upon this repeated intimation, and so much more explicit, it would have not only been impolitic, but ungenerous and unjust too, to have talked in this equivocal manner, if he were a mere man; whereas instead of undeceiving them with expressions of the warmest indignation at their impious surmises, he perfectly acquiesces in their interpretation

pretation of his meaning, and tacitly avows it, by immediately working a miracle to effect his escape from their fury.

The Hebrew word always translated *God*, is plural, and marks distinctions in the Divine Essence ; thus the Elohim or Gods said, " Let *us* make man." The cherubim (or figure of the great ones) teraphim, urim, thummim, &c. were little resemblances of the Elohim, allowed to the church in its infantine state, but not worshipped, all consisting of more figures than one : these were the Gods that Rachel stole, who was no idolater ; and such were the Gods taken from Micah by the Levite, whose heart was glad when he had the offer of being priest to a tribe rather than to one man. To this origin, perhaps, was owing that multiplicity of Gods among the heathens, who followed their own vain and foolish imaginations. The Elohim cannot be translated into our language justly but by the word Gods, as it signifies more than one : " Hear, O Israel, the Lord thy Gods are one " Jehovah."

Christ claims the possession of all the incommunicable attributes of the Supreme Being : " *All* that " the Father hath is *mine*." To be more particular :

SELF-EXISTENCE.—I AM—Has life in himself—By him all things consist—He was before all things, &c.

ETERNITY.—The Ancient of days—The Beginning—The everlasting Father—Alpha and Omega—He laid the foundations of the earth, and the heavens are the work of his hands—Was ever with the Father, &c.

IMMUTABILITY.—To the Son God saith, Thou art the *same*—Jesus Christ the *same* yesterday, to-day, and for ever.

OMNIPOTENCE.—The mighty God—God over all—Has all power in heaven and earth—Upholdeth all things by his power—Christ the power of God—The ALMIGHTY—Created all things (creation is an act of the Divine volition, an exertion of Omnipotence)

potence)—All glory, and honor, and power, and praise to the Lamb, for ever and ever, Amen.

OMNISCIENCE.—Lord, thou knowest all things—Knew what was in the heart of man, the sole prerogative of Deity—All the treasures of knowledge are hid in him.

OMNIPRESENCE.—He filleth all things—Lo! I am with you always, even to the end of the world—Wherever two or three are gathered together in my name, *there* am I in the midst of them.

WISDOM.—The only wise God, our Savior—In him are all the treasures of wisdom—Christ, the wisdom of God.

GOD IS LOVE.—As the Father hath loved me, *so* have I loved you.

GOD IS TRUTH.—This is life eternal, to know thee the *only true* God, and Jesus Christ whom thou hast sent—We know that the Son of God is come, and hath given us an understanding that we may know him that is *true*, and we are in *him* that is *true*, in his Son Jesus Christ. *He* is the *true* God and eternal life.  
1 John v. 20.

These are a few of the many similar passages in Scripture *so* express in the declaration of the divinity of Christ, that it does not appear possible how Infinite Wisdom could convey this doctrine to mortals in terms less ambiguous or unequivocal. If such things as these may be predicated of any other Jew, I will not scruple to affirm, that it must be the design of God to mislead us, and that he never could be in earnest when he commanded all the angels of God to worship Christ, and that all men should honor the Son *even as* they honor the Father.

What can be thought of those men who call themselves Christians, yet refuse to pay divine honors to their master, though such neglect is *so* expressly contrary to the mandates of God?—Who baptize children in the name of one God and two creatures, and dismiss their audience with the blessing of one God, one mere man, and another creature whom they know nothing at all about? What solemn mummery!

That



That you may know every thing that can be alledged in opposition to this doctrine, I will lay before you all the objections that can be made to it.

It is objected, that it is contrary to reason, because there can be one only *true* God; to this the Scriptures also assent: yet what he *is*, none but himself can inform us. Reason may with much more propriety submit to revelation than to those crabbed truths in natural philosophy, to which it finds itself so unequal. It is revealed that there are three distinctions in the Divine essence (by men, perhaps improperly, called Persons, because personal properties are ascribed to them) though one and the same *true* God. Man was made in the likeness of the Elohim: the human mind has three distinctions in it, intellect, memory, and will, composing one and the same mind; to explain either is impossible; the latter we believe, because we feel it to be a truth; the former we have equal reason to believe, on the strength of revelation. Reason has nothing to do with objects of faith. God must best know his own nature, and cannot deceive us, nor would he have revealed what was not proper and necessary for us to believe. The childish playing upon words, that three cannot be one, nor one three, is worthy of such a strong reasoner as our author. That God's whole essence is in every point of space, is a much more gross insult on reason than the belief of distinctions in the Divine essence; yet he that doubts the omnipresence of the Deity, will scarcely be esteemed over-wise. There is and must be in the Divine nature *what*, though we cannot comprehend, if *revealed*, it is our duty humbly to take upon trust, and to believe that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these three are one. If we make not a nose of wax of our Bible, the divinity of Christ is as clearly *revealed* as if wrote by a sun-beam.

The anxiety of the doctor about the Jews and Turks is needless; the cultivation of his own mind is far more interesting and important. A noble acquisition would it be, were he to gain a small patch of  
that



that garment the apostle recommends to Christians: "Be ye clothed with humility." His conclusion is the strongest argument in the whole chapter, viz. that it is a most impious and absurd doctrine; and if revelation is not freed from it, it cannot appear worthy of God. *Quos Jupiter vult perdere prius dementat?* Why should I trouble you with the ravings of a lunatic? Let us, my dear Miss, be satisfied with being prescribed to, and not prescribe rules to our Creator. The spirit of God only searcheth the deep things of God.

The objections drawn from Scripture demand our serious attention and discussion. Yelping reason is unworthy of refutation. When the full-orbed moon scatters her pale and solemn splendor, a man would spend his time very indifferently who should argue the point with every restless noisy cur that barked at her, in grave hopes to convince them that they had no cause to make themselves uneasy about her.

Though I entertain a deference somewhat on this side of adoration for that masterly writer and prince of reasoners, the reverend author of the Appeal, yet I could not help offering the above arguments, which I humbly presume are sufficient for the suspense of my assent to what so great a man peremptorily and confidently asserts, with his own peculiar elegance of diction, viz. that Jesus Christ is no more than such an one as himself, or any other Jew: I cannot help thinking that there are some things related of Jesus Christ, which could not so conveniently be predicated of the Doctor; as for instance, "Other foundation can no man lay, save that which is already laid, even Jesus Christ; neither is there salvation in any other, nor any other name under heaven given among men whereby they may be saved." I beg to be excused from substituting the Doctor's name for that of Jesus Christ; because, believe in the Doctor, and thou shalt be saved, sounds somewhat awkwardly: and though I am as confident, as Paul was, that the Savior is able to keep what I commit unto him to the great day, yet I have some scruples still remaining relative

lative to the power of the Doctor, and till they are removed, I hope he will pardon me for not trusting my soul in *his* hands, lest he should dispose of it in a manner not perfectly to my own satisfaction ; for the mind I am at present in, I would rather choose to say with dying Stephen, " Lord Jesus receive my " spirit."

The doctrines of the divinity and atonement of Christ, I fear not, Miss, to place before you in such a light, as shall preclude the least shadow of doubt.— But first to answer the objections brought from Scripture. *These* may be all reduced to a single point of view. It is wholly owing to a deficiency of that discriminating faculty, Judgment, in those persons who have produced such passages to invalidate a truth so clearly revealed : for judgment would have enabled them to distinguish what is applicable to the *divine* and what to the *human* nature of Christ, of whom it is asserted in Scripture, that he is the *true* God : we are also assured from the same authority, that he is a *man*, made in all things like unto his brethren : and we are informed, as our Doctor (for once) justly observes, that Christ acts in a mediatorial capacity. Let us keep these three plain truths in our minds, and every line in the divine records that seems to militate against the divinity of Christ will immediately lose its whole force, and become reconcilable thereto, in the most easy, obvious, and intelligible manner. As a *day's man*, he can lay his hand upon both, that is, God and man, and demand authoritatively, " Father, " *I will* that those I love be with me where I am." As *God*, he tells his disciples, that without him they can do nothing ; though the Doctor says, with equal modesty and truth, that he was particularly sedulous and careful to suppress any notions they might entertain of the superior dignity of their master. As a *man*, he prays, " Father, if it be possible, let this " cup pass from me." It is impossible that the sacred penmen could give an account of the person and conduct of Emanuel, by any other means than by representing him sometimes as God, sometimes as Mediator,

diator, and sometimes as the child Jesus, who increased in wisdom and stature, and in favor with God and man ; and no head, but a very perplexed one, could find any thing contradictory in such an account, however indiscriminately he may be mentioned as God or as man ; because it is presupposed by the writer that he is believed to be *both*. He is spoken of as a prophet, priest, and king : it might with equal justice be objected, It is said he is a king, how then can he be a priest ? The Word was made flesh, is called the Son of man, and Son of God, and often God himself, as I have before proved. It is true, great is the mystery of godliness, God manifest in the flesh ; yet as he was a man as well as God, those matters must be revealed which relate to his manhood, as well as those which relate to his Godhead, all appearing to a mind unwarped by prejudice, or not blinded by bloating pride, perfectly harmonious and corresponding.

It is strange that a distinction so obvious, which is all that is requisite to set these things in a clear light, should be overlooked by thinking beings. What amazing perverseness and self-sufficiency ! As a *man*, he always did the things that pleased the Father. Considered as executing his mediatorial office, he says, " My Father who sent me is greater than I ;" and again, " My Father is greater than all ;" but then immediately adds, " I and my Father are one." As *God*, he says, " I give eternal life to whom I please." And when this unpalatable doctrine excited the Jews to stone him, he appeals to his miracles for the truth of his divine mission, and concludes with, " Believe " that the Father is in me, and I in him ;" and then escaped out of their hands.

All difficulties vanish, all objections fall to the ground, when we consider that Christ was *man* as well as *God* ; though how the divine and human nature are united, is not revealed, nor, if it were, could we comprehend it ; reason's interference to understand this is as impertinent and absurd, as to endeavor at understanding self-existence ; they are each an object of faith only. Christ is often represented as Mediator :

" There



“ There is one God, and one Mediator between God  
 “ and man, the man Christ Jesus ; and when the me-  
 “ diatorial office of Christ is finished, God shall be all  
 “ in all, that is, the one only *true* God ; such Christ  
 “ says his Father is, and he himself must eternally re-  
 “ main *one* with the Father ; for *he* is the *true* God.”  
 The three distinctions in the Divine essence will for  
 ever bear record in heaven, yet are the one only ever-  
 living and true God.

The divinity and atonement of Christ are the Jachin  
 and Boaz on which revelation rests : remove either,  
 and the whole falls to ruin : the Bible without them  
 is a mere farce and a ladle, totally unworthy the pe-  
 rusal of any man of tolerable sense. That this is not  
 begging the question, like the Doctor's assertions, I  
 shall now burthen myself to prove, in the clearest and  
 strongest manner, after having paid my devoirs to our  
 dainty author, and pursued him through his 6th chap-  
 ter,—Of the atonement for sin by the death of Christ.  
 Very luckily for me, it is a short one ; yet candor must  
 own that this ingenious Doctor has shewn the most ad-  
 mirable dexterity in crouding into it as many incohe-  
 rencies as might reasonably be expected in a folio  
 volume : for a sample—*Christ died a sacrifice, so he*  
*did, a noble sacrifice indeed. We are not obliged to sup-*  
*pose that Christ died a real sacrifice.* Bravely, Doctor !  
 if any one else had talked so, a wise man would suspect  
 that he had not the slightest knowledge of what he  
 was about. This word sacrifice is a mighty puzzling  
 one, and hampers him terribly. What pity it is he had  
 not extricated himself from this net, by asserting pe-  
 remptorily, according to his customary method, that  
 the apostles meant just the contrary to what they ex-  
 pressed, or that by the word sacrifice is to be under-  
 stood a pipe of tobacco ; to do justice to his ingenuity,  
 he has said tantamount to it.

Again, to shew that we are under no obligation to  
 Jesus Christ for justification, he quotes what none but  
 so bright a genius would have thought the least appo-  
 site, viz. “ Being justified freely by his grace (omitting  
 “ the next words) through the redemption which is by  
 “ Jesus



“Jesus Christ.”—N. B. He always leaves out what makes against him, or mangles such passages most cruelly. This is the only trace of discretion I can find in his whole treatise.

What a strange clutter of clashing ideas have we got here!—“It is of free grace, it is not of free grace, if Christ redeemed us.” (Why so much spite and ill-will against Jesus Christ? He cannot bear the thought of being redeemed by *him*) “No man who is a sinner can be justified by works;” yet expresses the utmost indignation and abhorrence of being justified thro’ the redemption that is by Jesus Christ, and then prescribes most cavalierly to his Creator. Is it possible to be serious with such an author? Doth not his brain seem to have lain too long on one side, and to make these fearful commotions by turning itself for a little ease? Surely the free grace of God is displayed most illustriously in giving his Son to redeem us. Let the apostle John answer him: “Herein is love, that God hath sent his Son to be a propitiation for our sins. Hereby perceive we the love of God, because *he* laid down his life for us. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.”

Indeed, my dear Miss, it is time to bid farewell to this extraordinary author and his absurdities; for his inconclusive practical consequences, exhortation, and conclusion, are all pieces of the same fine writing as the rest of his productions. Leaving then this miserable zany of Socinus to flounce in the mire of his own raking together, I shall now lay before you this doctrine as revealed by the sacred writers, by quoting a few passages as they occur to my memory, which I intreat you to read with attention, and then tell me if you think it possible for any intellectual being to suppose, that the great God would trifle with his creatures in a matter of such moment, and fill them with vain hopes, yet mean nothing by the following texts of Scripture?

Christ died for our sins, according to the Scriptures. He gave himself a ransom.—Was *made* sin for us, who knew no sin, that we might be *made* the righteousness of God in him.—He bore our sins in his own body on the

the tree.—Ye are not *redeemed* with corruptible things, as silver or gold, but by the precious blood of Christ.—He by himself purged our sins.—Unto him that has loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever, Amen.—Feed the church of *God*, which *he* hath *purchased* with his own blood.—Christ our passover is sacrificed for us.—I lay down my life for my sheep.—The Son of man *came* to give himself a ransom.—For a good man one might even dare to die ; but God commended his love towards us, that while we were yet sinners, Christ died for the ungodly.—Damnable heresy, denying the Lord that bought them.—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins ; that he might be just, and yet the justifier of him that believeth in Jesus. By the grace of God he tasted death for every man. By his own blood he entered into the holy place, even heaven itself, having obtained eternal redemption for us.—Christ was once offered to *bear* the sins of many, and shall appear the second time *without* sin unto salvation. (The last recited passage is of itself alone a sufficient proof of this doctrine ; he was undefiled, could not therefore appear the first time *with* sin, unless with the sins of others.)—The Lamb of God, who taketh away the sins of the world.—In whom we have redemption, through his blood, the forgiveness of sins. (The same words repeated in another epistle.)—Justified by his blood, we shall be saved from wrath, thro' him.—God hath reconciled us to himself by Jesus Christ.—Without shedding of blood there can be no remission ; but it was impossible for the blood of bulls or of goats to take away sin.—The precious blood of Christ cleanseth from all sin.—We are sanctified by the offering of the body of Jesus ; for by *one offering* he hath for ever perfected them that are sanctified.—We have boldness to enter into the holiest by the blood of Jesus.—He, that he might sanctify the people by his own blood, suffered without the gate.—Christ hath suffered for sins, the just for the unjust, to whom be praise and dominion for ever and ever, Amen.

The

The institution of sacrifices by God himself, the vicarious offering of Abraham for his son accepted by God, the paschal lamb, the scape goat, the brazen serpent, (applied by Christ unto himself) all the types, prefigurations, and ceremonies of the Jewish church, while under the theocracy, in a word, every thing in the Old Testament, has a reference to that sacrifice, of whom it was prophesied, "That he hath surely borne  
 " our griefs and carried our sorrows, was wounded for  
 " our transgressions, bruised for our infirmities; the  
 " chastisement of our peace was upon him, and by his  
 " stripes we are healed; for it pleased the Lord to  
 " bruise him, and lay upon him the iniquities of us all:  
 " *he made his soul a sacrifice for sin,*" &c. *Isaiah liii.*

Were any thing more necessary to prove these doctrines, I could bring the argument to hinge on one point, and set it in the clearest view, by a method of reasoning never yet urged, by a proof irrefragable, incontestable, and perfectly invincible, as must be allowed by all, if capable of the slenderest exertion of intellectual powers, viz.—If I can make it appear (as he must be either the Creator or creature) that Christ is the Creator of all things (and *that* the apostles John and Paul have done to my hand) that he came not into the world to any such purpose as a *moral teacher*, nor could possibly die to confirm his doctrines, there needs no more; all objections will then be nugatory and unworthy of a man of sense: this, tho' never yet attempted, will set the doctrines of the divinity and atonement of Christ beyond all possibility of cavil, and render all opposition for the future intirely futile.

If Christ is a mere man, and *came* into the world only as a moral teacher, and died with no other view than to confirm his doctrines and leave us an example, I affirm that he had no divine mission, and consequently that those books which claim to be a revelation are a most gross and palpable imposition on the credulity of mankind. I will proceed to shew, and I do not in the least doubt to your perfect satisfaction, how incongruous it is with reason and common sense, as well as to the whole tenor of Scripture, that Jesus Christ *came* from  
 heaven



heaven to earth only to teach morals, or that he could lay down his life with so impertinent and ridiculous a view as to confirm the utility of moral obligations.

This important subject must be reserved for another letter. I am, Miss, with the sincerest esteem, your most faithful, most obedient, and most humble servant,

MENECRATES.

✂ The Editor finds himself much embarrassed for an apology to the dissenting ministers of this province, who have with so much zeal and assiduity circulated that elegant and masterly piece of strong thinking and fine writing, the Appeal, &c. for however invidious and offensive any attempt to defend the character of Jesus Christ may be *now*, there certainly were some reverend gentry formerly, even amongst the Presbyterians, to whom *he* neither appeared obnoxious or contemptible. But opinions and fashions are daily fluctuating: even at present his reverend liverymen are not totally unmindful of him; for they still continue twice a year (according to the laudable custom of Hibernians) to drink the memory of the aforesaid person.

The author of these letters was weak enough to think himself under some obligations to our Savior; and the effusions of gratitude are not incompatible with moral rectitude or moral excellence; and when one is stimulated to such expressions by the moral sense, they cannot clash with the fitness of things, manifest the least moral turpitude, be offensive to a moral governor, or tarnish the tints of the natural beauty of virtue. This is all that can be pleaded in excuse for him; but as it contains the whole substance of a modern sermon, which consists in nothing more than ringing the changes on the above words, he hopes it will be accepted.

F I N I S.



